

who did more work than anybody else, I want to thank them. When I went over to speak with them during the breakfast briefly, by sheer coincidence, I read exactly the same passage from Romans that John just picked here.

And to all of you, I want to thank you joining us at this annual gathering, which reaffirms America as a pilgrim people and a nation of faith.

Every one of us, I believe, has a task appointed for us by the Lord. We are reminded, "Whatsoever thy hand findeth to do, do it with thy might." A teacher should teach with all his heart, a parent should care for her child as if all heaven were watching, a machinist should take the utmost pride in a job well done, because all of us are asked by God to devote our daily work to others and to his glory. All of us have a chance to be made great, not by our achievements measured in the world's eyes, but through our commitment to a path of righteousness and to one another.

I also believe our nation has a task appointed for it by the Lord. As the Gospel says, "Let your light so shine before men that they may see your good works and glorify your Father, which is in heaven." Though our founders separated Church and State, they never forgot that this eternal spiritual light illuminated the principles of democracy, and especially the idea of the preciousness and equality of every human being. The truth that underlies the Constitution is that every human being, no matter how rich or how poor, how powerful or how rail, is made in God's holy image and must be treated accordingly.

We have seen, especially in this century, how dangerous and destructive the world becomes when individuals, nations, and leaders forget this eternal truth. Without it, the door to evil is wrenched open, wreaking untold misery on the human race; demagoguery and cruelty, racial hatred and totalitarianism may enter unchecked.

When we understand our real nature and responsibility as true sons and daughters of the living God, it does not mean we retreat from the world, even though all of us know how hard the world can be on our ideals. Rather, God asks us to move forward into human institutions and, instead of conforming ourselves to them, change them for the better, doing our best to listen to the small, still voice that should guide us.

A little farther in that part of Romans, in a different translation, is a passage that has always meant a lot to me: "Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may discern what is the will of God, what is good and acceptable and perfect. Let love be genuine. Hate what is evil. Hold fast to what is good. Live in harmony with one another. Do not be haughty, but associate with the lowly. Do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all."

An old folk tale says there are two ways to warm yourself when it is very cold. One is by putting on a luxurious coat; the other is by lighting a fire. The difference is that the fur coat warms only yourself, while the fire lights anyone who comes near.

We have a comparable choice every day. Indeed, we are at a moment of great spiritual opportunity to choose right. The end of the millennium is drawing near, so let us carry no spiritual debts into a new time, but recommit to a future where we elevate mankind's faith and fill the world with justice. (Applause.)

Representative LARGENT. Thank you, Mr. Vice President.

I was joking with the Vice President earlier that the prayer breakfast is on Thurs-

day, but his prayers were answered earlier in the week when Mr. Gephardt pulled out of the presidential primary. (Laughter.)

It gives me great honor to introduce our speaker this morning, Mr. Max Lucado. Max is probably best known as a best-selling author, having 11 million books in print. Although I have read many of his books, the one that truly touched me the most has been one of his children's books called "You are Special." I have given this book to several friends and have read it aloud on various occasions, especially when I speak with young people. When I was asked to choose a speaker this morning, I immediately thought of Max, because I am convinced that someone who writes the way he writes knows a great deal about the unconditional love of God. So, Max, please come and share with us what is on your heart this morning. (Applause.)

Mr. LUCADO. Mr. President and Mrs. Clinton, Mr. Vice President. I cannot thank you enough for this wonderful privilege that you have given me and my wife, Denalyn, to be with you this morning. Thank you, Congressman Largent, for those kind words.

I never quite know how people respond to those of us who write. Not long ago I was speaking at a conference and a man came up to me afterwards and said, "I've never had dinner with an author before." And I said, "Well, you buy, I'll eat." (Laughter.) So off we went and had a delightful chat. Some days later I received a note from him in which he said, "I thoroughly enjoyed our visit, but you were not as intelligent as I thought you would be." (Laughter.) You can't please everyone.

I will do my best to keep my remarks brief. Not long ago I was speaking and a man got up in the middle of my presentation and began walking out. I stopped everything and I said, "Sir, can you tell me where you're going?" He said, "I's going to get a haircut." I said, "Why didn't you get one before you came in?" He said, "I didn't need one before I came in." (Laughter.)

I have asked several people associated with the breakfast why the invitation came my way. The answer that really made the most sense was the briefest one, and that is, "We thought you might share a few words about Jesus," a request I am privileged to attempt to fulfill.

The final paragraph on the invitation that we received defines the National Prayer Breakfast as "a fellowship in the spirit of Jesus." How remarkable that such an event even exists. It speaks so highly of you, our leaders, that you would convene such a gathering and clear times out of your very busy schedule to attend such a gathering, not under any religious or political auspices, but in the spirit of Jesus. Thank you that during these dramatic hours you have made prayer a priority.

This breakfast speaks highly of you, our guests. You weave a tapestry this morning of 160 different nations, traditions and cultures, representing a variety of backgrounds but united by a common desire to do what is right for your people. And you are welcome here. Each and every one of you are welcome.

The breakfast is a testimony to you, our leaders, to you, our guests, but most of all, wouldn't you agree?, the breakfast is a testimony to Jesus of Nazareth. Regardless of our perception and understanding and opinion of him, how remarkable that 2,000 years after his birth, we are gathered to consider this life, a man of humble origins, a brother to the poor, a friend of sinners and the great reconciler of people.

It is the last attribute of Jesus I thought we could consider for just a few moments, his ability to reconcile the divided, his ability to deal with contentious people. After

all, don't we all deal with people and don't we all know how contentious they can be? How does that verse go? "To live above with those we love, O, how that will be glory. But to live below with those we know, now, that's another story." (Laughter.)

I found this out in college when I found a girl whom I really liked and I took her home to meet my mom, but my mom didn't like her, so I took her back. (Laughter.) I found another girl I really liked, and so I took her home to meet my mom, but mom didn't like her either. So I took her back. I found another girl, took her home. Mom didn't like her. I went through a dormitory full of girls—(laughter)—until finally I found one that I knew my mom would like because she looked just like my mom. She walked like my mom. She talked like my mom. So I took her home, and my dad could not stand her. (Laughter.)

People are tough to deal with. But tucked away in the pages of the Bible is the story of Jesus guiding a contentious group through a crisis. If you will turn your attention to the inside of your program that you received, you will read the words written by a dear friend of Jesus, the apostle John. And he tells us this story:

"Jesus knew that the Father had put all things under his power and that he had come from God and was returning to God. So he got up from the meal, he took off his outer clothing, he wrapped a towel around his waist. After that he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' And Jesus replied, 'You do not realize what I am doing, but later you will understand.' 'No,' said Peter. 'You shall never wash my feet.' And Jesus answered, 'Unless I wash you, you have no part with me.' 'Then, Lord,' Simon Peter replied, 'not just my feet, but my hands and my head as well.'"

It is the final night of Jesus' life, the night before his death, and Jesus and his disciples have gathered for what will be their final meal together. You would think his followers would be sensitive to the demands of the hour, but they are not. They are divided. Another follower by the name of Luke in his gospel writes these words: "The disciples began to argue about which of them was the important." Can you imagine? The leader is about to be killed and the followers are posturing for power. This is a contentious group.

Not only are they contentious; they are cowardly. Before the night is over, the soldiers will come and the followers will scatter, and those who sit with him at the table will abandon him in the garden. Can you imagine a more stressful evening—death threats on one side and contentious and quarrelsome followers on the other? I suppose some of you can. That may sound like a typical day at the office. But we know that the response of Jesus was not at all typical.

But I wonder what our response would be. Perhaps we would preach a sermon on team work, maybe point a few fingers or pound a few tables. That is probably what we would do. But what does Jesus do? How does he guide a divided team through a crisis? He stands and he removes his coat and he wraps a servant's towel around his waist. He takes up the wash basin and he kneels before one of his disciples. Unlacing a sandal, he gently lifts the disciple's foot and places it in the wash basin, covers it with water and begins to clean it. One by one, Jesus works his way down the row, one grimy foot after another. He washes the feet of his followers.

By the way, I looked for the verse in the Bible that says Jesus washed all of the disciples' feet except the feet of Judas, but I